



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

cessfully performed. It requires subtilty and delicacy of imagination to enter into the life of primitive men, a deep sense of the essentials of humanity, a quick and penetrating eye to perceive likenesses behind seeming differences, an understanding heart to realize what is common to us all. Had Bishop Hare been less highly gifted, less finely furnished forth, he could not have done his work so well. For he dealt with immature civilization as represented by the Indians, and with defective civilization—salt that had lost its savor—as represented by the whites. The story of his struggle against the shameless divorce laws of South Dakota, and his leadership of the forces that made for right thinking and right living, with their ultimate triumph, are not the least interesting and instructive chapters of this interesting life. Bishop Hare has been happy in his biography, and none can read the book without a deepened sense of the wonderful possibilities and great responsibilities of our American Republic.

LOVE AND ETHICS. By ELLEN KEY. New York: B. W. Huebsch, 1911.

"No liberty, no virtue," was the motto that Shelley approved, and Ellen Key's little monograph, following her book on *Love and Marriage*, is a treatment of the same theme. Speaking of the present status of monogamic marriage and its concomitant, prostitution, she says: "The horrors of the present system are such that what we should do is compare them with the possible dangers of a new system and see which are to be more dreaded." The great question in her mind is how can we find a more efficient ethical code than the present one for improving the species. It is the hope of Ellen Key that some day we shall reach a point where the erotic discord between the soul and the senses physically and the discord between several persons psychically will be impossible. As the highest happiness can only be obtained through the larger feelings, psychologic necessity will exclude the smaller ones.

The whole book is a plea for a nobler and a freer type of love, a worthier marriage. The author speaks of women as the creator of men and of souls. It is a mistake to think the mother creates the child any more than the father. But she is quite right when she adds: "To fulfil these tasks properly women require the same human rights as men, and until they have obtained these rights feminism has still all its work before it."

One of the winged words of the little volume that cannot be sounded too oft in American ears is, "It is not utilities, but complete human beings, that elevate life."

"A more perfect race means a more soulful race, a more soulful race a race having greater capacity for love."

There is always a question in many minds as to whether a certain amount of suffering is not a condition of growth. But there may come a time, as Ellen Key hopes, when self-discipline and aspiration may be as cruel forms as are necessary of suffering. "The one necessary thing," she says, "is to make ever greater demands upon the men and women who take to themselves the right to give humanity new beings."